

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 13.

CARLISLE, APRIL 16, 1824.

Vol. III.

MEMORIAL

OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Concluded from p. 184.

Are then the Indians *willing* to be civilized? The explicit declarations on this point, of a large number of their chiefs and most influential men, and the earnest *entreaties* received from many of them, sufficiently show that they *are* willing. Our education families are every where gladly and gratefully received, and kindly treated, and from many other places the cry for new establishments is heard. Judging from past experience, we have reason to expect that the objections now made by some of the Pagan chiefs and interior tribes, whose game is yet plenty, will be gradually removed; and, that this cry for instruction will be extended among them, as their civilization advances.—Admitting then, that it is desirable that the Indians should be civilized; and that they are willing and anxious to be educated for this purpose; have we the *means* of satisfying these desires, and giving them education necessary to their becoming our fellow-citizens, and sharing with us our privileges? We cannot hesitate how to answer this question. We undoubtedly possess, in abundance, all the means necessary to give all the Indians, as fast as they shall desire it, the most complete education they are capable of receiving. A very small part of the profits, on many millions of acres of the most valuable lands, purchased by the government of these Indians, would furnish ample pecuniary means for the support of as many education establishments, as would be competent to the purpose; and the religious associations of the different denomin-

ations of christians already formed, and forming, stand ready, faithfully to apply these means when put at their disposal, to the accomplishment of this desirable object.

Your memorialists beg leave respectfully to invite the particular attention of your honorable body, to the plans heretofore suggested, of *colonizing* the Indians, and of founding and endowing a college among them, for the higher education of Indian youth of promising character and talents, to act as missionaries among their brethren. The former seems to be peculiarly applicable to the state of our Indians, and the only method, by which those who remain, can be preserved from extinction. This plan consists in collecting, on some well located and inviting territories, in the north and in the south, one for the northern, the other for the southern Indians, the remnants of tribes, now scattered and dwindling away among the white settlements; and from time to time, such others along our borders, as are willing to be civilized, and planting among them, at favorable points, education families, under the protection of a small well selected garrison. These will form the rudiments of future towns and cities, and even states, and ultimate and entire civilization.—‘It is, in short,’ to borrow the language and sentiments of a late sensible foreign writer, on this subject, ‘merely to follow the method by which civilization has begun and proceeded in all countries and times; villages rising into towns, and towns into cities,’ and these, we may add, into large communities, ‘having been the origin and medium of all improvements.’ The *hunter, roving state*, is not adapted to the establishment and support

of the institutions which pertain to christianity and civilized life. These require the aids which can be furnished only in the congregated and agricultural state.

The establishment of a college for the education of Indian youth, appears to be an indispensable mean of successfully carrying forward the civilization of their tribes, which must be done, as it ever has been done in like cases, by *native* missionaries. Indians must be civilized and converted to the faith of the gospel by Indians, who themselves have been first civilized and converted.

Another topic of great moment, which we beg leave to submit to the consideration of your honorable body is, that of conducting trade with the Indians. They complain, and not without cause, that they are wronged out of their hard earned property in various ways, but most commonly through the intemperate use of intoxicating liquors. This, as is well known, is the bane of Indians; and, together with their association with the worst and lowest white people, those who are familiar with crime, and have fled from justice, are the great and almost insuperable obstacles in the way of benefitting the Indians. It is necessary, therefore, that the obstacles be first removed by laws and regulations wisely framed, and effectual to this purpose.—We beg leave here to refer again to the Report we have mentioned,* (p. 92) and for the plan there suggested for conducting Indian trade.

From these views of the important subject which we have thought it our duty respectfully to lay before your honorable body, your memorialists can perceive no serious obstacle in the way of completely effecting one of the noblest works, the most honorable to our character both at home and abroad, and the most godlike in which, as a nation, we can engage. If this be done, a debt we owe to the injured

ancestors of the present and future generations of our Indians, will be paid as far as we now can do it; and, the judgments of heaven which impend over us for these injuries will be averted. We and our children will have the satisfaction in reflecting, that we have been honored as the instruments of rescuing from destruction, raising from ignorance and wretchedness, and of imparting comfort and blessings of immense and interminable value to many thousands of our fellow beings who are now 'ready to perish.' Your memorialists, therefore, deeply impressed themselves with the magnitude and importance of the subject, beg leave, with all dutifulness and earnestness, to request, and to entreat your honorable body to take it under your particular consideration, and to act thereon, as in your wisdom you shall think fit. They particularly ask, that some pecuniary aid may be provided and furnished for the support of the establishments already made by the Board they represent, and for forming new establishments of the like kind, which are loudly called for by other tribes, and in stations of much importance whence an extensive good influence might be exerted on our northern borders, among many numerous and powerful tribes, dwelling upon them.

Having made the foregoing representations and remarks, your memorialists, with confidence and good hope now leave the business committed to them to the consideration of your honorable body, who have the power to act efficiently in the accomplishment—praying that you may be endued with that integrity and uprightness which will preserve you from error in your deliberations, and give you plentifully of the wisdom which is from above, which is profitable to direct, & will, infallibly lead you to all right results. STEPHEN VAN RENSSELAER.

In behalf of himself and

J. C. SMITH, JONAS PLATT, & JEDIDIAH MORSE.

*Dr. Morse's Report to the Secretary of War.

From the Teacher's Magazine.

SUNDAY SCHOOL ANECDOTE

Soon after the first Sunday School, which included *religious instruction*, was established in Philadelphia, a little girl who lived in the out-skirts of the city, and attended this school, was awakened to a deep and serious concern of mind and began to instruct, and exhort, and pray with the children of her acquaintance, near the place where she dwelt; and to invite them to Sabbath School. Among the children whom she persuaded to go to the Sabbath School, were two little girls, who were soon distinguished for their docility and attention. They were sisters, one about ten, and the other twelve years of age, daughters of a poor German woman, who supported herself and them by her own industry. When requested to send her children to the Sabbath School she seemed very averse to the proposal, saying, that she did not wish them to learn the English language. Upon some persuasion, however, she finally consented. They made very rapid proficiency in the first rudiments, and soon discovered an unusual seriousness and attention of mind; and their teachers had the satisfaction to see their labors richly compensated, and to find them making advances in the knowledge of gospel truth, and resting their hopes of salvation upon the rock of ages. They gave the most convincing evidence of a change of heart and decision of character. Their walk and conversation were consistent and exemplary; and altho' their conduct did not partake so much of the prominent ostentatious kind, it was not the less active and conclusive, because it was retired and humble. As soon as they had been brought to taste the sweets of redeeming love, their hearts were deeply affected with the spiritual state of their mother. She was growing old, and her mind was dark and ignorant, and averse to

every thing calculated to awaken her to a sense of her sin and danger. The children were very anxious on her account; and various expedients were resorted to, in order to bring her to a knowledge of the truth. Tracts were given to the children to read to her; and certain passages of scripture carefully selected for them to recite in her hearing; all accompanied with the prayers and humble intreaties of these little apostles of truth. Sometimes she would listen to their words, and sometimes she would get angry, and bid them desist; and long did they labor with her in these humble means. The Lord was pleased to hear their prayers, and blessed their exertions for the salvation of their mother. She became deeply anxious and began to accompany them to the Sabbath School, and to their little places, of social prayer, and became desirous of having a prayer meeting opened in her own house, which was done. The writer had frequent conversation with this woman at the time, and witnessed many of the paroxysms and conflicts of her mind, until he was bro't to sit at the feet of a crucified Saviour. She always attributed her conversion to the instrumentality of her children; and once, when conversing with her on the state of her mind, she exclaimed in her German accent, "who would have thought it, Mr. ———, that my dear children would have gone down to that little school, and brought these things home to their poor old wicked mother?" These young females were early admitted as communicants in one of our churches, and in due season their mother also, and continued to grow in grace as they grew in years.

After two or three years, circumstances made it expedient that they should remove into the country about fifty miles from the city, where they had some relatives and friends. The children were at first very unwilling to go; they could not abide the thought

of giving up their school, social societies, and meetings, and going among strangers where they had neither Sabbath School nor any regular worship. Upon consultation with their friends they were told that the providence of God seemed to point that way, and to have provided this place as an asylum for them, and that perhaps he had something for them to do there.—That they must try to enlighten the poor ignorant children, and tell them what God had done for them.

They soon after removed to this region, and began to look about to see what they could do, but found every thing to dishearten and discourage them; they could find no serious young persons of either sex who would engage with them in establishing a Sabbath School, nor would any of the inhabitants support or patronize them. They determined, however, to undertake the work themselves, relying upon the blessing of God; the writer supplied them with a few tickets, and primary books, and encouraged them to persevere. They procured a small school house, and collected thirty or forty children, organized them into a Sabbath School, and proceeded to instruct them in the same manner they had themselves been taught; at first they met with many difficulties; some of the spectators, even the adults often disturbed them in their devotions; and ridiculed their endeavors to instruct those little wanderers. They were obliged to labor alone for some time, amidst many discouragements and difficulties.—God was pleased, however, to turn the hearts of the opposers and incline several young females and young men to join them, and by patient continuance in their efforts, the school began to flourish, and soon assumed an encouraging decided appearance. As soon as the School was settled, they went into another neighborhood about four miles off, and undertook another; attending to one in

the morning and the other in the afternoon; so that they soon had two flourishing schools, containing sixty or seventy scholars each. The inhabitants in other districts round, hearing and seeing the success and benefits of those schools, and moved by emulation, immediately set about establishing Sunday Schools in their respective places, upon the same plan; so that there were eight more Sabbath Schools in this quarter of the country, growing out the first two. How wonderful are the ways of divine grace; these two children, who were growing up in ignorance and corruption, and might have been abandoned in wickedness, and pests to society were plucked as little brands from the burning—were awakened and instructed by means of Sabbath Schools—were instrumental in the conversion of their mother, and afterwards of raising ten large flourishing schools in a portion of the country where they had never before been known. And how many souls may hereafter people the kingdom of heaven, in consequence of these labors, will be known to us only in that day when God maketh up *his jewels*. These young females are still living, and still as much engaged in the cause of Christ as ever; they still continue to adorn their profession, and to walk in all the ways of holy obedience, and the church to which they belong has never had any reason to regret their early admission; nor that its members were among the earliest patrons of Sabbath Schools.

From the Latter Day Luminary.

PROPER ESTIMATE OF THE HUMAN CHARACTER.

The esteem which we have for men distinguished for some noted exploit or unusual accomplishment, often springs from illusive appearances. Brilliant achievements are apt to excite admiration and applause,

especially when our estimate of the human character is formed without the nicest scrutiny. Profound erudition commands reverence; rank and fortune meet with universal respect. If we consider, with impartiality, many illustrious characters, we shall discover but little that is truly valuable. If we direct our thoughts to many renowned conquerors, who have spread desolation and slaughter in their train, we can find nothing truly worthy of our esteem; for, although we may admire their magnanimity and mental refinement; yet if we divest them of the splendor acquired by their success, they will be regarded no better than robbers and murderers. If we rightly estimate the most famous champions of infidelity, after allowing them all the reputation that is due for their wit and knowledge, they will appear despicable. Those who have attained to eminence in civil employments, or by works of public utility, are to be numbered among the benefactors of mankind, or who, by their cultivation of the arts and sciences, have contributed to the advancement of comfort and happiness, have a just claim to our thanks and approbation; but we believe we occupy a tenable position, when we assert that religion only constitutes the true honor and happiness of man. Hence we may easily determine how to properly estimate the human character. The most reputed sages of antiquity have given sanction to crime, and the most celebrated warriors have extended the cause of despotism, and multiplied the victims of ignorance and misery; their fame has floated upon the breath of the multitude; but we are to look to the sober judgment of the thoughtful, for that silent homage which is due to real worth. Wealth, learning, and civil embellishments, may be possessed without true excellence. In making a proper decision, we are not to have respect to any accidental circumstance, or

dazzling quality; but we are to regard the whole man, and to penetrate the recesses of the heart. True excellence will be found to rest with the good; with those, who, impelled by pure benevolence, are active in meliorating the condition of others, by instructing the ignorant, relieving the distressed, and particularly by endeavoring to promote their eternal interests. Although a man may occupy the humblest sphere, yet, if these essential characteristics are found in him, he is far exalted in honor above those who fill the highest stations, and who are favored with splendid talents and many shining accomplishments, but are destitute of these heaven-born virtues. The man of genuine goodness is above the corruptions and gaudy allurements of this world. A principle of rectitude actuates all his conduct, and love to the Supreme Being fills his soul. He possesses every commendable quality of the men of this world, in a much higher degree, and proceeding from motives entirely different. The magnanimity of honor's votaries is tinged with pride and ambition. The man of genuine goodness is endued with manly feelings, accompanied by humility and simplicity of manners; he does not resort to hypocrisy, in maintaining his good name among men; he fears not the frown of the great, or the scoffs of the profane; but he steadfastly perseveres in the performance of his duty, both towards God and man, irrespective of the difficulties he may be obliged to encounter. As he despises every kind of adulation, he is wholly independent; he does not sink beneath the load of misfortunes; but has always in reserve a sure place of refuge; he is the owner of a treasure which produces the only true felicity; and his honors do not fade with this transient life, but are commensurate with eternity. In estimating the human character, then, we are not to give the preference to those who seek

honor of one another, but the honor that cometh from God only. DION.

CHARACTER OF MR. WOLFF.

From a letter of the Rev. Lewis Way, to Rev. C. S. Hawtry, inserted in the London Jewish Expositor, for February.

He is so extraordinary a creature, there is no calculating *a priori* concerning his motions. He appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Sydia, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the *crumbling* towers of Aleppo. A man who at Rome calls the Pope 'the dust of the earth,' and tells the Jews at Jerusalem, that 'the Gemara is a lie;' who passes his days in disputation, and his nights in digging the Talmud, to whom a floor of bricks is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate a Pacha or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money—forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any; such a man (and such and more is Wolff) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manner and habits has remained undisturbed for centuries.

As a pioneer, I deem him matchless. "*Aut inveniet viam aut faciet;*" but if order is to be established, or arrangements made, trouble not Wolff. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full

of the love of God. By such an instrument, whom no school has taught, whom no college could hold, is the way of the Judean wilderness preparing,—thus is Providence showing the nothingness of the wisdom of the wise, and bringing to nought the understanding of the prudent;—thus are his brethren provoked to emulation, and stirred up to inquiry. They all perceive, as every one must, that *whatever* he is, he is *in earnest*; they acknowledge him to be *a sincere believer in Jesus of Nazareth*.

From the same.

CHARACTER OF REV. PLINY FISK.

The last ten days of my confinement at Antoura, gave me the opportunity of forming a personal acquaintance with the Rev. Pliny Fisk, and of conferring with him on future plans of operation in Syria. I found in him a man of a truly Catholic and Christian spirit; his simple piety, solid sense, amiable temper, and strong constitution, had eminently predisposed him for his calling, and the experience he has obtained by two years of travel between Cairo and Smyrna, has amply qualified him to be the guide and director of others, who may follow him in this most interesting and arduous mission. From him I received so much information concerning the characters and places, of which I had hoped to obtain a personal knowledge, that I seem in some measure to have visited them all in an elbow chair;—the greatest consolation I could receive under the disappointment of suffering all the fatigues and privations, (and they are neither few nor trifling) of a Syrian expedition, without accomplishing its great object; a sight of the holy and beloved city.

SLAVES IN GEORGIA.—In *Liberty* county, Geo. there are according to the last census, 1658 free persons, and 5,037 slaves.

CARLISLE, APRIL 16.

THE PRESBYTERY OF CARLISLE

Met on Tuesday morning last at 11 o'clock, A. M. Rev. N. Todd of Harrisburg, was elected Moderator, and Rev. A. A. M'Ginley of Path-valley clerk. During the session Rev. Mr. Peebles of Shippensburg, Pa. was licensed to preach the Gospel. Rev. John M'Knight of Franklin county, was elected stated clerk.—The members of Presbytery held a prayer-meeting on the evening of Wednesday, at which time the interesting narrative of the state of religion was read, which will be found in a succeeding page.—Presbytery adjourned on Thursday morning last, to meet again on Tuesday 26th of Oct. in Harrisburg.

LIBERALITY.—The ladies of the Pastoral charge of Rev. David Elliott, in Mercersburg and its vicinity, have forwarded \$20 to the American Tract Society to constitute him a life member.

CAREY STATION.

The Baptists have an Indian Missionary Station, under the above name located upon the St. Josephs river, in Michigan Territory, 200 miles from any settled country, in the midst of the Potawatomies. The school has been in operation at Fort Wayne and at this station more than four years; and now contains 53 native scholars. The prejudices of the neighboring tribes have so far been superseded by the operations of this mission, that the school might be enlarged to any number desirable or

practicable. Many of these red men of the forest appear very willing to listen to Religious instruction. Rev. Isaac M'Coy, has had the charge of the station, and is now in New York seeking supplies for the Mission Family.

BIBLE CLASSES IN NEW-YORK.

Several clergymen in this city have recently established Bible Classes on the plan recommended by Mr Wilbur. On this subject the Christian Herald remarks,—“Every minister who has formed a Bible class knows how delightful it is to collect around him “*Zion's Hopes*,” and with the oracles of God for his theme, labor “to expand their memories, enrich their understandings, elevate and refine their tastes, impress their consciences,” and by the Divine blessing, “purify their hearts and controul their wills.” Those who have not made the attempt to instruct a Bible Class, may be sedulously laboring in their Master's cause, but they omit the use of a most powerful auxiliary to their efforts and one which has been attended with the special favor of God.”

AFRICA.

A very distressing account of the devastations which has lately been sustained at the Missionary Stations at Bethelsdorp and Theopolis, in consequence of the late rains, is contained in a late number of the London Missionary Chronicle, communicated by one of the missionaries who witnessed their progress. The river in the vicinity of these stations overflowed the ground to such an extent as to destroy 100,000 brick most of which were in an unburnt state. The fine large school-house which was sufficiently commodious to be occupied as a place of worship occasionally was destroyed. Every new house in the village was washed down, so that not one brick was left upon another, with the exception of the one occupied by the missionaries, which is much injured.

The postscript to the letter containing the above information says: “I have just received information that fifty houses and stores in

Graham's Town are completely down, and that Bathurst is nearly destroyed."—It is probable something will be done for the sufferers by the people of England.

Mr. Smith the missionary whom we noticed sometime since as being convicted by a court martial of inciting the slaves to rebellion, & as sentenced to be hung, is said to have died in prison. It having been strongly suspected that those who witnessed against him were prejudiced persons, the King of England granted him a pardon; but before it reached him, he had paid the debt to nature due.

BUENOS AYRES.

A letter has been received by the Agent of the American Bible Society from Mr. Brigham, dated Jan. 1st, 1824; Mr. B. is now at Buenos Ayres. Shortly after his arrival there he was ill a few weeks. He states, that its population is about 60,000; that the climate is very good, and the country beautiful and luxuriant; that "Indolence, with its legitimate offspring vice, bigotry, and ignorance abound, though since the revolution they are all less common, and the country is every day assuming a more happy aspect. There is here more intelligence among *individuals* than I anticipated, and more families of genuine worth; but they stand like beautiful lilies in a wild offensive marsh. They have now in this city four public papers—1 daily, 2 semi-weekly, and 1 weekly. A medical journal has also just been commenced. There is a public library, "which is large and accessible by all who wish to enjoy its advantages. Few books are yet printed there, and there is a lamentable want of taste in the public to read what they have. The Scriptures are circulated to some ex-

tent, and their circulation meets with little opposition—any merchant, so disposed, buys and vends them with as little hesitancy as any other article in his line.

"I have distributed many copies of the Scriptures, have many opportunities for conversation with those who speak my tongue, and I am beginning to use that of the country with some facility. There is obviously a great field opening in this country for moral and religious labors; I hope the time is near, when in this city at least, a Protestant church will be erected, and that there will here be seen the power of religion as well as its form."

NARRATIVE

Of the state of Religion within the bounds of the Presbytery of Carlisle, read at their late meeting in this place.

In attending to a free conversation on the state of religion within their bounds, Presbytery were, in some measure, gratified and encouraged. No information was given, of what might be termed a general revival of religion, in any of their congregations; yet in a number of places there seems to be such a strict attention to religious ordinances, and such a willingness to encourage and support prayer meetings, Sabbath Schools, Bible Societies and other associations for the advancement of the Redeemer's kingdom, as are sufficient to revive their hopes and stimulate their exertions. While human corruption is prone to deteriorate every thing respecting religion, while many of the existing soldiers of the cross have been discharged and removed to the enjoyment of their reward, and while the rising host are all naturally hostile to the cause of God, it would be some ground of encouragement to find that our church-

es and religious associations have not been entirely abandoned. But in general, we have reason to hope, that, instead of declension considerable advancement has been made. In most of our congregations the public assemblies are more numerous and in some of them more solemn than formerly. This we do not reckon a decisive proof of practical godliness,—we are convinced that outward forms may exist and external appearances may be very pleasing, where the spirit and power of religion are entirely wanting. But when we see the house of God so well filled, and the assemblies so regular, attentive and solemn, we are encouraged to hope that the Lord hath inclined their hearts to come up, that our King is in the midst of his temple, that some soldiers are enlisted under his banner, that opportunities of usefulness are increased, and prospects of ultimate success beginning to dawn.

Presbytery were pleased to find that Sabbath Schools, Bible Classes, prayer meetings and similar associations have been useful, not only for the instruction of youth, and preserving them from profaning the Sabbath, by improper amusements and sensual indulgences; but also by bringing the friends of religion of different denominations into closer contact, engaging them unitedly in support of the same glorious cause, and melting down the unpleasant collisions of party, into greater christian harmony. Where the ministers of several denominations are accustomed to attend the same meetings, no disposition is discovered to introduce their distinctive shibboleths,—all seem inclined to march forward with perfect unanimity, to advance the general interests of Zion.

In one of our congregations a monthly prayer meeting of the officers of the church has been formed. This it is hoped, may be a means of healing the fountain and causing it to send forth

more sweet and refreshing streams. We fear that officers of the church among us, too often neglect to worship God in their own families, and to visit and pray with the sick; and this practice if generally adopted we hope may be the means of drawing them forward to the exercise of social prayer, of warming and refreshing their own hearts, of exciting a more lively interest in the spiritual improvement of the flocks over which God hath made them overseers, and of drawing down a blessing upon themselves and upon the congregations with which they are connected.

In some places considerable additions have been made to the church by the baptism of adults; and in some instances it has been remarked that a Pastoral visitation of families who were not connected with any religious society, and who seldom attended any place of public worship, has been the means of bringing forward some to seek admission to sealing ordinances. In some of our churches greater accessions than usual have been made to the communion; and numbers have been observed to be conversing about religion by the way, and seemed as if their 'hearts were burning within them' while they were talking of Jesus.

Presbytery have been gratified in hearing that the effects of the late revival in Dickinson College, have still a salutary influence upon the conduct of the youth in general belonging to that Institution—and especially, that those who have made a profession of religion have so far maintained a conversation becoming the gospel. More than one half of the students at this time, are either professors of religion, or manifest a decent and respectful attention to religious ordinances.

As an encouraging symptom, it has been mentioned that in several of our congregations, profane swearing, drunkenness, gambling, dancing and similar vices and amusements are

either declining or have entirely disappeared;—that professors of religion appear to be walking in that peace, order, and purity which become their profession; and that others who are not communicants discover a decent and respectful attention towards religious characters and institutions. Without any of these encouraging appearances,—recollecting that the Lord reigneth, that the cause accomplished by the death and secured by the power of Jesus must prevail, and that the promises of Jehovah cannot be thwarted by the devices of men, or overthrown by the malignity of devils,—Presbytery believe they would have sufficient cause to labor for the advancement of religion, and to comfort themselves with assurance of success. But when we take a view of the great things which God hath wrought in other lands, in the islands of the sea, & in various districts of our own country, and consider in connection with these, the small drops which have refreshed some of our own pastures, we desire to take courage, and increase our exertions in the cause of our God and of his Christ.

But while we are thankful and feel encouraged by these appearances of success, while from the promises of our Immanuel we trust that the night is far spent, and fancy we can discover some streaks of the dawn breaking through the gloom; yet the shades in some parts still seem to hang thick and sombrous around us. Our public assemblies are too often like a body without a spirit,—too often the whole course of religious services seems to be performed more from custom and the cold leadings of the understanding than from the fervent devotions of the soul and constraining influences of the spirit. In the dwellings of many professors, we have reason to believe the family altar has never been erected,—children often grow up without much religious instruction, —without any examples of religious

worship,—without the constraining influence of faithful and persevering prayer;—and hence the numerous instances of apostacy from baptismal engagements, and of total neglect of religion or of shameful profligacy among the rising generation.

In every part of our country, driving wagons and other carriages on the Sabbath day is generally practiced. Not only is the Lord's day thus profaned; but the sincere worshippers of God are often greatly disturbed and incommoded, the lower orders of society deprived of that rest and religious instruction which the Lord of the Sabbath allowed them to receive, the brutal creation oppressed with their burdens, and the judgments of Heaven drawn upon our guilty land.

In some parts of our bounds, the pecuniary embarrassments which every where prevail have drawn forth a spirit of speculation and oppression on the one hand and of artifice and fraudulent conveyances on the other, very inconsistent with the Christian rule of intercourse, "to do unto others as we would wish them to do unto us." But these outward specks, we mention only as evidences of that rottenness of heart from which they proceed.

Unbelief is the great and damning sin which prevails among us. While the branch is united to the corrupt and deadly stock of Adam, we know it cannot yield pure and heavenly fruits thro' Christ. May the Lord revive us, that our ministrations may be more pure and evangelical; our labors of love more abundant and ardent, and the beloved people of our charges more disposed to receive and cherish the precious seed, and to come forward with renewed zeal and increased efforts, to take full possession of the promised land.

JOHN M'KNIGHT,

April 14.

Stated Clerk.

In Boston twenty Sunday School Teachers have made a profession of religion during the last year.

For the Miscellany.

There is no point on which men are more deeply interested to think right than that of Religion. None on which they are so unwilling to think at all. Time with all its uncertainties occupies the heart. Eternity—oh how little careful are we to provide for eternity! We read the Bible—we profess to believe it—we see our friends plunging one after another into the grave—and live and talk and think as if ourselves would never die! Yet we shall die. We shall sleep in the grave.

Religion is not a thing of secondary importance. It demands all the powers of the soul. How few then are religious in the world! alas how many would deem it an insult to be called religious: to be styled a saint! How many would blush to be detected secretly looking into the Holy Bible on other than the Sabbath day! A stranger to our world would be overwhelmed with astonishment to see the careless security of sinful mortals on this subject.

Chrysalel was one of those Spirits who stand before the Throne of God the Most High. Who wait to know his will and rejoice to do his embassies to the distant worlds of his creation. His embassy had never been to the children of men on this our earth. He had mingled and conversed with the sinless inhabitants of some of those worlds that roll around the distant stars. He had conversed with them of the goodness and glory of God, and instructed them betimes of his will and of the brightness of that upper world to which in due time they were all to be transferred—without death. The sinless never die!

He understood that a world had rebelled against the Most High. He shuddered. He recollected the madness and destruction of the apostate spirits of Heaven; long since

"Hurl'd headlong flaming from th' ethereal sky
"With hideous ruin and combustion down
"To bottomless perdition."

He knew that it must be an evil and a bitter thing to sin against the Almighty.

Chrysalel was of the lowest order of angelic spirits. He knew not the designs of the Everlasting in relation to the rebellious world.

He had been absent a long period to a most distant part of creation. The inhabitants of that world were pure and happy. He told all worlds were not like theirs. He told them what he understood of ours. They wept—as the sinless weep!—

He returned to Heaven. They tell him that the Most High himself in the second character of the adorable Trinity, had descended to that guilty world—and the terrible judgments of God are executed upon them, interrupted the spirit—"Miserable, miserable beings! Just and righteous art Thou O Lord, all thy works praise thee!"—They tell him that the Most High, the Messiah had assumed the nature of man. He had died a curse for the rebellious! He had borne the wrath of Eternal Justice! He had satisfied the law and made it honorable! God could be just while He justified the ungodly! They point him to the glorified believers who had foreseen his day and rejoiced in his salvation. Their robes were washed—they were made white in the blood of the Lamb!.....Chrysalel spoke not. He adored in silent rapture the depth of the riches both of the wisdom and knowledge and goodness of God. He approached with reverence to look into the mysteries of redemption. He could not comprehend them.

Now it was that the thoughts of Chrysalel burned within him to visit the place where the Lord of glory humbled himself. He longed to converse with those for whom such great things had been done. To witness the ardency of their love who had been so amazingly distinguished. Surely he thought the souls that have been redeemed from Hell—from the horror

of despair to the possibility of hope and peace with God, glow with rapturous feeling which even an angel may scarcely know? He had heard that they were men who had put the Son of God to an ignominious death. But he could not believe that they were common men. Perhaps the spirits of Hell had taken possession for a time of some few of the race abandoned of God and reprobated by men. At least the resurrection of Jesus, his ascension into glory, the evidences of his Divinity and ability to save, had long ere now brought every soul to bow and adore before the Majesty of his cross.

He who searcheth the heart, knew the mind of Chrysalel. 'Spirit,' said the Most High, 'I have sent thee to the Children of men. Go and acquaint thyself with their ways.' The spirit bowed in reverence and rushed on his viewless pinions of light to the earth of mortals.

He clothed himself with the appearance of men; and prepared to mingle as a mortal with the children of mortality. Arrayed in the garb of men he sought to be regarded only as such. He entered a dwelling of pride; and joined himself without ceremony to the company of its inmates. His form was youthful and engaging. His sudden intrusion induced a temporary silence over the room. After a few moments Chrysalel spoke, 'give utterance O friends to the thoughts of your hearts; let your secret devotion be poured forth. Let us talk of the love of Jesus. Let us repeat the wonders of his redemption. Your souls burn within you at the mention of his name. He is the beloved of your secret affections. Let us talk of the love of Jesus.'—They looked on him with astonishment. They smiled significantly at each other.—'Young man,' said the Head of the family, 'return home to your friends. Fanatics and madmen meet a poor reception in this enlightened day. Go home and learn to be sober.'—Abashed, confounded, the

spirit withdrew. As he got out of the door he heard them laugh behind him. He wandered from the dwelling in mournful reverie of thought.—

....He overtook two men pursuing the same path. I will be silent, he thought within himself until they have spoken. I will not offend again by my abruptness of speech. They spoke of a common friend in language of exalted praise. 'Words' said one, 'can never express my esteem and veneration. He has been my kindest benefactor. My obligations of gratitude can never be satisfied.' Here at least, thought Chrysalel, I may speak without offence. He is the subject of their conversation already. "My dear friends" he began "suffer me to mingle my feelings with yours in the adoration of that Friend. Under what endless obligations as you say are mortals laid to praise and extol his name. What amazing condescension! What incomprehensible goodness! What a stupendous exhibition of love was his!"—Stranger, interrupted the travellers, of whom is it you speak? ...Of whom do I speak! ejaculated the astonished spirit—'of whom should I speak but of him of whom you speak? Who alone has a right to demand the unlimited devotion of the human heart—the Friend of mortals—Jesus of Nazareth, the son of God!' They more than smiled. 'Poor young man!' they said, 'he is insane, with his beauty and expression of intelligence, what a pity that reason should have been hurled thus early from her seat!' And they passed on, while Chrysalel more confounded then ever silently fell backward on their path and rambled far away in another direction.

....It was a fine Sabbath morning. The country church rose in solemn grandeur in the midst of its retirement. 'Twas a venerable pile of stone. A little wood of scattered trees partly surrounded its hallowed loneliness. The axe of the woodsman might not invade the grove of the

sanctuary. But its trees were failing in their age. The flowing of a neighboring stream murmured upon the breeze. It murmured unheeded by the green mantled enclosure of death. Scattered through the wood a hundred horses stood impatient of the summer day. The pastor walked into church. The congregation moved in groups behind him and filled their wonted places in the house of God. Chrysalel was there. On this day, at this place, he thought, the name of Jesus could give no offence. These—all these are the devoted friends of Jesus. I will mingle in their devotion. I will rejoice in the contemplation of their happiness.

The service was begun. The psalm of praise was chaunted to the Most High God, the Redeemer, the Holy One of Israel. The preacher addressed the throne of grace. Another of the songs of Zion resounded within the consecrated dome. Chrysalel was delighted with the lively expressions of adoration. He thought every heart was glowing like his own in the contemplation of heavenly things. He did not know that the hearts of many were not tuned to respond the faintest symphony to the music of the lips. He did not know that the thoughts of the soul might wander over the wild mountains of vanity and folly, to the veriest ends of the earth, while the sinner professed to stand a suppliant at the footstool of the Most High God! He searcheth the heart! He trieth the reins of the children of men!

The preacher delivered his sermon in a dignified, impressive manner. He talked of death and of judgment and of eternity and of Heaven and of Hell. He dwelt on the love of God in Christ and the triumphs of the believer. The concluding prayer was offered up—the concluding song was sung—the benediction was pronounced—and the assembly poured forth into the open day. They scattered in different directions. They formed into different

groups to employ the intermission of public worship in social conversation. 'Now,' thought 'Chrysalel, they will unite to tell of the goodness of God, to speak of the glories of Jesus; they will repeat the words of the preacher; they will dwell with deep interest on his theme. Delightful day! blessed employment! happy people!'

He stood not far from a small circle of middle aged men. He could hear the subject of their conversation. He listened attentively. It was not Jesus. It was the political topic of the day! They canvassed the merits of candidates for public offices! On the Sabbath at church! Chrysalel sighed in disappointment. He came near to a different group. They talked of harvests and fields of corn, of improvements and of contemplated employments! On the holy Sabbath day! He wandered slowly along where different assemblies of three or four were standing or seated beneath the shadows of the surrounding trees. A circle of grave-looking matrons with much volubility of tongue, discoursed of the little news of their respective neighborhoods. Different assemblages of younger females were heard

In multifarious endless, thoughtless chat
Discussing trifles upon this or that.

They talked of every occurrence of the week; of little misfortunes; of every passing vanity of the time! On the Lord's most sacred day! Beside the sanctuary of the High and Lofty One who inhabiteth eternity! Circles of men young in years discoursed in careless mood of various country exploits; of public meetings of military trainings, of private employments. God was not apparently in all their thoughts! On his own holy day! At his own house! The Lord looketh from heaven, He beholdeth all the sons of men! From the place of his habitation He looketh upon all the inhabitants of the world! Chrysalel was perfectly astonished. He heard not among all the multitude a syllable of those things

which he naturally expected to hear on such an occasion. Not a syllable of Jesus Christ? He saw one, solitary seated apart from the rest. He approached and seated himself beside him. This, thought he, is indulging the secret emotions of his heart; he is musing of solemn & delightful things. 'The words of the preacher were most excellent to-day,' said the spirit. The young man assented. He went on in impassioned language to talk of sacred things, of hopes and joys and consolations from God. The young man was silent. He became uneasy and soon took occasion to wander off from his strange, methodistical, fanatical companion!

Eternal God! ejaculated Chrysalet in his thoughts, hast thou so loved a rebellious guilty world as to give thine only begotten Son a ransom for sinners, and men can slight thy mercies thus! They come up to the tabernacles of thy praise on thine own sacred day. They surround the altars of thy house. They listen to the overwhelming truths of thy word. They go forth and the most trivial incidents of life occupy & engage their thoughts and their words! Who would not fear Thee? Great is thy goodness and forbearance and long suffering kindness Everlasting King!

The preacher had taken a solitary walk. His meditations had been directed to God. He returned to perform the afternoon service. The congregation again rolled into the church.

.....He approached a crowd collected at the entrance of the village. It was a small collection but he was curious to know the object of their assembling. It must be important. He drew nigh. He heard promiscuous words and sounds of laughter. He advanced still farther. He heard the name of the Most High God irreverently—impiously profaned by a mortal! Angels in heaven veil their faces before Him, and the cry holy! holy! holy is the Lord of Hosts! the whole

earth is full of his glory! He heard the lips of a mortal imprecating tremendous destruction upon his own soul; and a loud laugh burst from the throng! The angel shuddered. He almost deemed himself by the habitations of the damned. It sounded like the laugh of devils. He heard again, "O God let me return to the dwellings of thy Holiness!" His form dissolved in air. He mounted on emptiness of space to the realms of everlasting light.

MINUTIUS.

For the Religious Miscellany.

JUVENILE MISSIONARY SOCIETY OF
CARLISLE.

The members of the Juvenile Missionary Society of Carlisle, who were present at the last meeting—regret exceedingly that so few of those who began the good work have continued "steadfast and immovable." The Society has declined in numbers, but we do not feel discouraged, our friends are increasing, and we hope that those who united with us at first will return and assist in the undertaking—and are there not many others who will come forward to the help of the Lord. O! will not parents excite their children to this duty—how much might be done if every cent was laid up for this purpose which is now spent in trifles which are only injurious. We shall for the future hold our meetings every fortnight, and as no Society has been formed by the little boys, if any are desirous of uniting in the good work we shall be glad of their assistance.—We have lately received a donation from a child which is an example worthy of imitation. We insert it for the encouragement of others.

Master Thomas Holliday Elliott, (5 years of age,) presents his compliments to Miss ———, and herewith encloses the sum of one dollar, which he wishes her to present in his name to the "Juvenile Missionary Society of Carlisle," for the pur-

pose of making him a life member. In this way he wishes to assist in buying books, and teaching the little Indians to do good. This sum has been carefully preserved from all the little earnings and presents he has received for some time past—he sends along with it his wishes for the success of this little band of sisters in the good work of the Lord.

Mount Hope, Franklin co. Pa. Feb. 24. 1824.

The next meeting of the society, will be held on Saturday 17th inst. in Mr. Hendel's school room, at eleven o'clock in the morning.

—•—
For the Miscellany.

DEATH.

Ah! sayst thou so? The original decree
Shall tell its justice and its truth in me?
No chance—no hope—no ransom from the
grave?

No art to elude—no arm of strength to save?
All born to die—all usher'd from the womb,
To pine thro' life and moulder in the tomb?—
Hush crazy thought! Imagination's freak!
Now sense recovers—'tis as false as weak!
Ha! how I rav'd! like some poor brain-sick
child

My dreams were fanciful, my words were wild!
'Twas but a dream, tumultuous dark and vain
I wake to reason and myself again!

Now I behold the gay the busy world
Through life's ten thousand mazes careless
whirl'd;

The march of glory and the pride of birth,
The show of power, the glittering pomp of
earth,

The grand procession and the bright parade
Of human greatness gorgeously displayed;
The rich, the high, the noble, and the wise
Supremely blest to wondering vulgar eyes
The great—the mighty—can these ever die?
The slave—the beggar—and they poor may lie
In ignominious death, and lose their toil,
Fit food for worms—corruption's proper spoil;
But shall the mighty die? preposterous thought!
The great shall never die.

I mark the crowd, the restless, thoughtless
throng
Urging their course the common path along
On favorite schemes intent. They toil, they
pant,

They stretch their fields, they plan, they
build they plant,—
Some aim at influence and to power aspire
Climb to promotion, press from high to higher
And talk of places, and of honors too
And titled dignities!

These shall not die! They never dream of
death.

They don't believe it; and 'tis idle breath
To tell me else. The sickly form may die—

The pallid cheek—the hollow sunken eye
May grow more pale more languid in the
grave;

And sorrow's child Religion's gloomy slave,
May pine and waste and wither into dust—
But tell me not, the gay, the healthful, the ro-
bust,

Are not secure—at least for many years
Of certainty to come.

Behold the ball-room! Temple of delight!
Sacred to pleasure and the festive night!

The young—the gay—the beautiful are there,
The bowing coxcomb and the smiling fair
Fantastic! Hail memory of the man,
Who first conceived the dance of modern plan?
Who taught the youthful libertine to wean
The coyest virgin from her cautious screen,
To drop her veil and blaze to every eye,
Unblushing in the midnight revelry!

Who bid the voice of calumny be still
And chain'd discretion by his gorgon skill,
That aunts could sleep & mothers dream no ill
When modest maids forsook their guidance
sage,

To dance and caper on a public stage!
The moslem maids—the belles of Ispahan
Scarcely leave their chambers lest they see a
man,

Far in the dwellings of their sires immur'd
From stranger's ardent gaze they live secur'd,
By cruel policy and barbarous custom hard
From social converse and the world debarr'd.
In christian lands a milder policy

Declares the fair one privileg'd and free;
Thanks to the dance! She modest,—kind
withal,

Descends to grace the public bacchanal,
Displays her charms to every stranger's glance
And whirls it with him in the mingled dance!
What tho' the place be even a tavern room?
What tho' the time is wrapt in thickest gloom
Of night's unseemly hour? What tho' the cup
Inflame the passions, and the blood is up?
'Tis pleasure woos and youth and beauty call—
Who would be absent from the public ball!

But shall these die? Some hundred years
perchance

When youthful feelings have forgot to dance
And yet who judges now would answer never?
Those lips shall smile—those graces dance for-
ever,

What! shall the worm be privileg'd to sleep
On fair Lucinda's bosom—aye and creep
O'er fair Lucinda's cheek and lips and brow
Where life and love and hope commingle now?
Offensive thought! the old and ugly die—
The fire that kindles beauty's beaming eye
Shall beam forever!

So dream'd Lucullus and so thousands dream,
Folly inspiring and the grave their theme
What tho' their thought is silent—buried deep
Where the soul's dark illusive feelings sleep;
Scarcely naked to itself? how many rave
Unconscious oft perhaps of freedom from the
grave

And feel themselves immortal in their pride
While hundreds fall and perish from their side.

ULLIN.

MARRIED,—On Monday the 12th instant, at Mercersburg, by the Rev. D. Elliott, Mr. John Skinner, to Miss Mary Sterrett, both of Franklin county.

— On the 6th inst. by the Rev. Dr. Lochman, Mr. Matthew Black, of York county, to Miss Hannah Clark, of this county.

— At Bellefonte, Pa. on the 25th ultimo, by the Rev. Mr. Minshall, Mr. James M. Manus, to Miss Jane W. Armor, both formerly of Carlisle.

— On the 6th inst. by the Rev. James S. Woods, Mr. John Brown, of Kishauquoillus valley, to Miss Jane Porter, of Henderson township Huntingdon co. Pa.

— In Landisburg, by the Rev. J. Shull, Jesse Miller, Esq. sheriff of Perry co. to Miss Eliza Sample, of Landisburg.

COMMUNICATED. OBITUARY.

DIED on Monday the 5th instant, at his late residence in Carlisle, Gen. Henry Miller, in the 75th year of his age.

In the long catalogue of youthful heroes who jeopardized their lives and fortunes for the preservation of the rights and privileges we now enjoy, the name of General Henry Miller ever shone conspicuously.—As an intimate friend of General Washington, he never betrayed his confidence. Whether in the cabinet or in the field he was actuated by the same honorable, valorous, and prudent measures which characterized his superior.—At the cessation of our hostilities with Brittainy he buried his wrath in the deep recesses of his bosom, and as a member of the Cincinnati Society, always used his greatest endeavors to promote the prosperity of our country.

As to his private character no good man ever suffered by misfortune, whilst he, his friend was able to share the scantiness of his store. He possessed a magnanimity of soul that scorned to wallow in wealth, when his fellow men were repining around him.

In his family he was truly kind and affectionate: and his affection indeed won their sincere love: At his death many a silent tear dropped from their weeping eye lids, and many a heart-rending sigh was wasted on the vacant air.—But their grief is now assuaged: they see his soul wafted to Abraham's bosom, and lean upon the armor of christians, "that God who has visited them in their afflictions will not turn a deaf ear to their petitions."

Society too has lost a valuable member. Although in the evening of life his usefulness did not shine so brightly, yet like the rays of the

setting sun it plainly told the glorious career of its morning. He possessed an inexhaustible fund of wit and humor which attracted the attention of all his acquaintances.—But he is now gone; not a shadow of him remains behind to tell that he once was, but that which fondly clings to the memory of his surviving friends. What a lamentable thought!—Does not every patriotic breast heave with emotion? If not—let him look around, and see how few remain as oral witnesses of our desperate struggle for liberty or chains.

DIED,—On Sunday evening last, at his residence in West Pennsborough township, Mr. Hugh Davidson, aged about 28 years, youngest son of John Davidson, Esq. dec'd.

— On Tuesday evening the 6th inst. at his residence in Petersburg, Wm. Weirman, senr. a member of the Society of Friends, aged 80 years. Few men passed a more active life than the deceased—and but few possessed in a greater degree the kindly feelings of benevolence and friendship.

— On Thursday the 25th ult. in the 77th year of his age, Mr. Allen Nesbet, sen. an old residenter and respectable inhabitant of Töboyne township Perry county.

Erratum. We stated in page 185, that Mr. James, was of N.Y. He is of Edgbaston, Eng.

PRINTED AND PUBLISHED BY FLEMING AND GEDDES.

TERMS OF PUBLICATION.

The Religious Miscellany is published on Friday of every week, at the rate of two dollars per annum; one dollar to be paid when the first number is received; the other at the commencement of the next half year.

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